

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 3.

CARLISLE, AUGUST 8, 1823.

Vol. II.

From the Christian Herald.

PRACTICAL HINTS ON THE GOVERNMENT OF FAMILIES.

"*Families*," observes a lively writer of our own country, "are clusters of little commonwealths, which can hardly subsist without government, and whose well being depends greatly upon the manner in which they are governed." The justice and weight of this remark, will scarcely be questioned by any reader. But while all would admit the happy influence of a mild, but efficient family government, both in forming the moral habits of children, and promoting the peace of the domestic circle; unfortunately very few parents are observed to give the subject any thing like a thorough practical attention. Most of the treatises upon it, which have been circulated among us, are, indeed, but partly applicable to the American people; —being generally composed in a foreign country, and, almost exclusively for the benefit of the higher classes. I am not aware that the English language contains a single elementary work, on the early management of children, adapted to the circumstances of parents in the middle and lower walks of life,—of those parents who are by Providence intrusted with the education of four-fifths of our citizens. But the treatises which have been written on the subject, and are allowed by all to contain many valuable hints, do not appear to be frequently and carefully read. We do not commonly find them in the window, or on the mantle of the sitting room. The most respectable families are quite as likely to have these places occupied with recipes for making pastry and sweetmeats; and,

above all, with the last fashionable novel or poem, as with Babington, Moore, Hamilton, or Witherspoon, on education. These and many other works of the same character have, perhaps long stood, honored with calf and gilt, in the mahogany book case. But from this cloister of mute and useless wisdom, they may have been as seldom brought forth as the hereditary family Bible, which is intended to go down with the same splendid covers, to distant posterity.

Accordingly when the government of families is sometimes mentioned in the social circle, as a serious and indispensible duty, we are very probably told, that the art of restraining the young, and forming them to habits of cheerful obedience, is not attainable by many persons; but is rather to be reckoned one of nature's gifts, like a genius for poetry or an ear for music: and that those parents who are conscious themselves that they do not actually possess it, may about as well relinquish all hopes of obtaining this moral ascendancy over their offspring. Nor is it uncommon for parents of education to accompany the avowal of this extraordinary sentiment, with a frank and quite easy acknowledgement of their own deficiency.

Happy indeed had it been for old Eli, could he have availed himself of this famous apology, when Jehovah by his prophet, denounced disgrace and ruin upon his family; "because his sons made themselves vile, and he restrained them not." He appears to be wanting in nothing but the *authority* which commands obedience; for he actually condemned and reproved their evil conduct. "He said unto them," possibly in a soft and formal manner, lest he should greatly

wound their feelings, and only render them worse instead of better! "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?"

The truth is, that as scarcely any one duty of parents is more indispensable to the present and eternal welfare of their offspring, than the maintenance of a reasonable authority, so there is almost none, which providence has more generally qualified them to perform. Every parent has a natural ascendancy over his children, which it requires a considerable share of indiscretion, and not a little bad management, to lose. He has moreover himself passed through the season of childhood, and thus become experimentally acquainted with the habits, dispositions, and exposures of the young. He may know from recollection, what species of discipline would then have commended itself to his understanding, and ensured his respectful submission. And he is in the best situation to observe every peculiarity in the tempers of his charge, with a view to correct and improve them. The same cannot be said of most other important concerns. From what is observed of the nature and means of family government, we should expect that the parent who is practically awake to his duty and privilege, would be more likely to succeed in it, than in most other serious endeavors.

The writer has also been led to this conclusion by his own experience in managing the young, and from the observations he has made on the management of others. He is entirely convinced that the art of government, is not so much the native and exclusive attribute of a few parents, as an

accomplishment which every person of common firmness and discretion may possess; and which is actually possessed by nearly all those who *duly* appreciate its value.

But that the reader may not be presented with animadversions only, I will briefly illustrate a few of the leading principles of an efficient family government.

1. The parent who would maintain a proper authority over his children, must first learn to govern himself. He must give no place in *himself* to those habits and practices, which he disallows, and endeavors to correct in them. Against unreasonable prejudices, and the exhibition of a querulous and passionate temper, he must carefully guard. Nor may he descend from the dignity of the parental character, and sacrifice, in their minds his consistency, by the constant indulgence of a *trifling* spirit. A measure of self-denial may be demanded of him in these particulars, which it will be somewhat painful, but not impossible to exercise. We endure things far more crossing to our inclinations, for the attainment of comparatively trifling objects. But however ungrateful such self-denial may be to our natural feelings, it is indispensably requisite. The parent who is observed to give full scope to his inclinations, and while he imposes severe restraints upon his children, to have no command of himself, will soon be regarded by them, as either inconsistent, selfish, or hypocritical. Nothing can be more preposterous than the hope expressed by some, of educating their children to industrious and moral, and even to pious habits, while they themselves continue the worthless slaves of vice. But,

2. The parent who succeeds in governing himself, must next be careful to be reasonable and humane in the exercise of his authority. It may be proper, on some occasions to re-

quest and encourage a child to attempt the performance of what shall appear to himself beyond his strength; but there would be manifest cruelty in commanding it. Such a command, even though the child may afterwards discover his mistake in thinking it *excessive*, will be regarded by him at the moment, as capricious and tyrannical. He will very probably become disheartened, and make but a partial effort, or he will generously outdo himself, with the chilling expectation of escaping censure merely. The same unhappy effects will flow from the parents enjoining, with formal and stern command, the doing of what is believed to be unnecessary and useless. Intelligent children early distinguish between the necessary requirements of a superior, and his arbitrary whims, and never fail to discover a peculiar reluctance to toil without an object worthy of their efforts. No circumstance will ordinarily more conduce to their obedience, than the impression that the service enjoined is altogether reasonable. It is indeed quite inseparable from a cheerful submission. For these and other reasons, it may be best to avoid frequently laying upon children the most formal commands; particularly with the penalty of disobedience annexed. A simple direction, or request, can be rendered equally effective; and it leaves the parent more at liberty in his treatment of delinquencies.

I am the more particular on this point, because it lies near the foundation of parental authority; and yet appears to me to be much overlooked in the government of some families. The right of the parent to dictate, is of the most absolute kind, being derived immediately from God himself. It becomes the child to obey implicitly, even where he is persuaded either of the wisdom or the justice of what is enjoined. But then children also

have their rights, and are early conscious of possessing them:—rights which render it incumbent upon parents to consult their reasonable wishes, and to use every proper means of rendering their obedience both easy and agreeable to themselves. I should therefore greatly object, in general, to the imposing of any service upon children, for the mere object of establishing our authority over them. The ascendancy which is obtained by the mere enforcement of commands, is not of the most desirable character. The child submits indeed, but with feelings very like those with which a vanquished enemy grounds his arms. His spirit is broken down, but his heart is not gained, to what himself considers a reasonable and necessary authority. The danger is, that he will regard himself as being in the circumstance of a slave, or at least, as obliged to serve a hardhearted and capricious parent.

It is equally necessary that the parent should be reasonable in his punishments and his censures; both should be administered with evident humanity and wisdom. It is painful to observe how many guardians of youth, seldom correct their erring charge, without leaving the impression of having done it, in some way, improperly. In many cases the child is inconsiderately charged with an ingratitude and wilfulness in transgressing, of which he is not conscious. In some, he is deprived of what he considers a fair opportunity of exculpating himself; the evidence against him is hastily caught up; the circumstances are construed in the worst light possible; punishment follows immediately upon detection,—is administered without the least apparent regret, and, it may be, with heat, and unrighteous severity. All this the culprit perfectly understands, interprets in his own favor, and treasures up as a justification of future disobedience; or if

his spirit be naturally inoffensive and desponding, as a source of excessive discouragement. The apostle had reference to such treatment, when he wrote, "Fathers, provoke not your children to anger lest they be discouraged." It has been known to discourage and depress the minds of children to that degree, as to render them in subsequent life, habitually fearful and spiritless.

Children should never be chastised in anger, much less with any expressions of delight in their sufferings. It would be as well to dispense with punishment altogether, as to administer it in such a manner as to make the culprit feel that he has made ample atonement for his crime. In almost every case, where the child has arrived at years of consideration, some considerable time should be allowed him for reflection and repentance; and unwearied pains taken to convince him of his deserts of punishment, and of the benevolent feelings with which it is inflicted.

What has been said of punishment, is mostly applicable to reproof and censure. A continual dropping will wear a stone. It is perhaps better that some of the mistakes and petty offences of children should appear to pass unnoticed, than that they should be unceasingly followed with looks of disapprobation, and pelted with censures; especially where parents have discovered in themselves a disposition to be querulous and fretful. Bnt,

3. It is of great moment, that the parent should be consistent and persevering in his measures. He must not enforce one set of rules to-day, and another to-morrow; nor regard and punish as an inexcusable offence, at one time, what he would nearly or quite overlook at another. Having deliberately fixed upon his plan of discipline, he must proceed steadily to execute it, in spite of all his natural

misgivings and fickleness. In doing this, the inexperienced parent may derive much instruction and support, from the advice of the wise and good around him. He will also become gradually more confirmed in his resolutions, by success, and an increasing view of the momentous charge with which Providence has intrusted him. It falls in with his own comfort and prosperity, as well as the good of the community, that he should guide his children in the right way. It is the divine command, that he should bring them up in the nurture and admonition of the Lord. To all this the maintenance of parental authority over his household will be seen to be indispensable. He will therefore,

4. Not only make this interesting duty a subject of anxious inquiry, but of daily prayer to Almighty God; to Him should we look, both for wisdom to perfect our plans of discipline, and also for grace to carry them into complete effect. The parent should especially ask for wisdom and a right frame of spirit, as often as he is called to administer reproof and chastisement. A prayerful heart is by far the best security against any fatal mistake in this momentous concern; and, of all qualifications, it is the most certainly connected with success.

AMICUS.

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PILGRIM FATHERS OF NEW ENGLAND.

The following extract from a sermon preached before the New-England Society in the city of New York, December 22, 1822, by the Rev. P. M. Whelpley, pastor of the First Presbyterian Church, contains a just and beautiful tribute to the character of the founders of New-England:

Star.

In the great design of evangelizing the heathen world, which is now calling forth the energies of all Christendom, the pilgrims hold a distinguished place. The lives of Elliott, and

Mayhew, and Edwards, and Brainerd, the first apostles to the Indians, are now the standing commentary upon the Saviour's grand commission: "Go ye into all the world, and preach the gospel to every creature." They were *missionaries*. They travelled where the only comforts and luxuries of life were such as wild nature furnished to the fowl and to the beast: they dwelt where, for centuries a race of immortal beings had groaned under the unalleviated curse, had lived without virtue, and died without hope: they labored where no divine precept or accent of mercy had ever broken the stillness of death, or a Sabbath smiled. In the heart of a horrid wilderness, they planted the glorious cross! and when their work was done, they laid down their heads at his feet, and slept in peace! The dews of heaven came down gently upon their graves! the angels of mercy built them a monument: the stranger from the far country saw it, and the poor Indian came out of his woods to weep over it, and think of the "rest that remained to the people of GOD!" They were missionaries! Blessed be God, their mantle now rests upon a thousand heralds of the cross in both hemispheres, and in the ocean's farthest isles!

*From the Christian Observer.***JOHN BUNYAN'S MEETING-HOUSE.**

I was induced a few days since, to explore the ancient neighborhood of Paris Garden, for the purpose of discovering the old Meeting-house where the celebrated *John Bunyan* edified and delighted an audience which sometimes included in its number no less a man than the great Dr. Owen, and where Bunyan was so popular, that if but one day's notice was given the meeting-house where he generally preached, would not hold half the people who attended. Three thou-

sand have been gathered together in this remote part of the town, and not less than twelve hundred at seven o'clock on a dark winter morning, even in the week days.

I had no difficulty in discovering this ancient building. It is situated in Zoar-street, Gravel lane. The larger portion of it has been occupied about 20 years by a working millwright, the rubbish of whose dilapidated machinery reposes in silence with the dusty pew doors and fractured wainscotting of the ancient meeting.—Part of the gallery yet remains, with the same wooden pegs still sticking in its front which once held the uncouth hats of those whom the gallant cavaliers of a former period pointed out to public contempt as "Roundheads" and "Puritans," but all of whom in common—whether Royalists or Republicans—have long since forgotten their mutual feuds, and passed to their eternal account. The double doors of entrance to this building are precisely the same as once admitted the worshippers of a former age, and the pulpit itself might yet have been in existence, but for the Vandalic exercise of the axe and the hatchet, which followed the occupation of this building for purposes of trade and commerce. I contrived to rescue from destruction, all that remained of the ancient central branch for the lights: for which I shall be readily excused by the antiquarian, and not perhaps condemned by the theologian. A small portion of this edifice is employed for the instruction of children. The entrance of this school once formed the side entrance of the meeting, and the present door and architrave are the same as have been always there.—The front of the meeting-house, towards the street, is entirely devoid of interest, so far as the picturesque is concerned, from the circumstance of the windows having been boarded up by the present pos-

ssessor for the purposes of his trade; and therefore when Mr. Wilkinson, a few years since, had a view taken of it for his *London illustrata*, the artist preferred depicting the back front, which comprising, as it does, the projecting vestry-room, forms an interesting picture. Immediately behind the building was the burial ground: no traces of which, however, now remain, for even "their memorial is perished with them."

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REGENT'S TOWN, SIERRA LEONE.

This place, about nine years since, was a wild desert; but now it is like the *Garden of the Lord*,—not merely for its outward beauty, but chiefly for its spiritual. It is laid out with regularity; and had, at the date of the last letters, nineteen Streets or Ways, and was inhabited by 1218 Negroes, old and young. A stone bridge built by the negroes, leads from the town to the side of the brook, where the principal buildings are.—These are, the Church, and the Mission or Parsonage house, with a house higher up toward the wood. These and other buildings are all of stone. The house near the wood was built by order of the governor, Sir Charles MacCarthy, for himself to reside at occasionally."

Dr. H. Smeathman was the first person in England "who proposed a specific plan for the colonization of Africa upon liberal and philanthropic principles." He imparted his views in the year 1783 to Dr. Knowles, who had conceived the design during a residence of some years in Africa. Several circumstances occurred soon after, which had a favorable influence upon the cause of Africa. In 1784, the Rev. James Ramsay published an *Essay on the Treatment of slaves in the British Sugar Colonies*.—The attempts which were made by the planters and others to ruin the reputation of the author, became the means of

bringing the work into notice. In 1785, a prize question was proposed by the University of Cambridge respecting slavery, when Mr. T. Clarkson obtained the first prize for a Latin essay, a translation of which, with two essays on the slave trade by the same author were soon published. The horrors of slavery were described with correctness, and the appeal which was made to British sympathy was not in vain. The Society for the abolition of the Slave Trade was formed, and *Wilberforce* introduced the subject into the British Parliament. His perseverance and his success are known throughout the earth, and in every land he is considered as a benefactor of his fellow men.

The slaves who during the war of the Revolution had served under the British standard, were after the peace in 1783, sent to the Bahama Islands, and Nova Scotia, and numbers of them repaired to London. They became subject to every misery, and familiar with every vice. A Committee was formed for their relief, and at length about 400 blacks, "with about sixty whites, but who were chiefly women of abandoned character, debilitated by disease," were embarked for Sierra Leone. A colony was formed, but between the 9th of May, 1787, the time of arrival at Sierra Leone, and the following September, the colony was reduced by death and desertion to 276 persons. Desertions continued to increase, and in November 1787 the remaining colonists were dispersed and the town burnt, by an African chief. In 1791 some friends of Africa formed an Association entitled St. George's Bay company, by whose efforts some of the dispersed colonists were collected. The directors sent five vessels with stores of various kinds, and some officers and soldiers, a few English settlers, and a council for the government of the colony. But new misfortunes befel

the establishment. In September 1784, a French squadron plundered and destroyed the colonial town, but this evil was soon remedied, and as the hostile squadron interrupted the traffic in slaves on the African coast, the influence of the colony increased, and its commercial views were essentially promoted.

At length however, "the affairs of the Sierra Leone Company having gone into disorder, and the profits being inadequate to cover the expenses, an arrangement was made by which their property was transferred to the hands of the British government, and Sierra Leone was placed on the same footing as other colonies."

Since the adoption of this measure, the colony has enjoyed a degree of prosperity which was scarcely anticipated by its warmest friends. "According to a survey in April, 1811, Sierra Leone contained 371 houses, chiefly of wood. The population was 1917; of whom 28 were Europeans, 922 Nova Scotians; 807 Maroons, and 100 Africans." By the returns of 1822, the population of the colony was 15,081.

N. H. R. I.

SOUTH AFRICA.

ORIGIN AND LANGUAGES OF THE HOTENTOTS.

Mr. Halbeck, one of the Church Missionaries in South Africa, writes on this subject:—

I am endeavoring to obtain some knowledge of the Hottentot language, and to collect their traditions respecting their origin and early history. Our missionaries here always thought that they knew nothing about it: but the fact is, that they were ashamed and afraid to tell their tales; as, on their conversion to Christianity, they were led to despise their old sayings and customs. When I mentioned to an old man, that I wished to save the Hottentot language from total extir-

pation, he was delighted with the idea; and brought two other old men with him, to give me lessons, by which I have made a beginning to form a kind of Hottentot Vocabulary. As the questions which I put to them convince them that I feel interested in their history, and that they need not fear rebuke if they reveal to me their former national customs whatever they may have been, they are quite unreserved. I have thus elicited many curious facts.

The Hottentots call themselves "Gkhui gkhui," pronounced with a click of the tongue or throat; and say that they did not come from the interior of Africa, but over the sea.

Their tradition runs thus:—There arrived at the Cape, somewhere about the site of Cape Town, "a House of Passage"—this is a literal translation of the Hottentot word, meaning evidently a ship or boat—containing a man and his wife, with two boys and a girl, a bull and cow with three calves, two more bulls and a heifer, a ram and sheep with three lambs, and two other rams and a sheep; and these were the progenitors of all the Hottentots and their cattle. Where they came from, my reporters did not know; but I think some conjecture may be formed from the language. The sun and moon have the same appellation in the Hottentot and Hindoostan languages. I possess the Lord's Prayer in the language of Madagascar, and find that "Sica" is the word for "our" in both that and the Hottentot. Hence I presume that we must look to the East Indies or the eastern Archipelago for the home of the ancestors of the Hottentots.

Besides the colony that came to the Cape, another seems to have arrived somewhere about Plettenberg's or Mossel-Bay.

The Bosjesman's are run-away Hottentots. Their origin is said to be this: that on account of the very

great severity with which the Hottentots punished their children for any fault, but particularly for losing their cattle, the children were in the latter instance afraid to return home; and thus a tribe of run-aways was formed, whose smaller stature and meeker appearance originated in their hard manner of living, and the difference of their language in their separation from and enmity to other Hottentot tribes.

We were formerly told, that the Hottentots knew nothing of an evil spirit; but they both knew him and dreaded his influence. Their "T'Geikas," or sorcerers and doctors, were in his service; and it is to be noticed, that these T'Geikas performed the same kind of juggling tricks, which are described in Brother Hansel's account of the Nicobar Islands—an additional circumstance, by which their origin may be guessed at.

SANDWICH ISLANDS.

From the Evangelical Magazine.

Extract of a letter from Rev. Messrs. Tyreman and Bennett, missionaries to the Sandwich Islands, dated Hanarooroo, in Woa-hoo, Aug. 10, 1822.

It is now two months since Mr. Ellis consented to settle here, in aid of the mission at this place, though of course at the expense and under the auspices of our Society. Since this determination a very close attention has been paid to the language of Owhyhee; and he now preaches in it with ease and fluency two or three times a week, to attentive and increasing congregations.

Ellis has composed four hymns in the Owhyhean language, which are sung in the chapel. You will hardly be able to concieve the delight we had in hearing these people, for the *first time*, uniting to sing the praise of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of

greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found.—A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence, as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this island, accompanied by our missionary friend, Mr. Bingham, and a messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky or themselves; but they all said it was *maitai* (good) to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place (*Urara*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion; and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if they prayed to him in Owhyhean, or whether they all must

learn English!—When he had received answers which appeared to satisfy him, he said it was *maitai*, (good) and he was ready to receive instruction and to worship Jehovah, as soon as Reho-reho (the king) should order it. All seems to hang on the word of the king! The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Reho-reho) says to the missionaries and to us that by-and-by he will tell his people they must all learn the *good word*, and worship Jehovah; but that the missionaries must teach *him* first, and get well acquainted with the Owhyhean language. But alas, the king is slow to learn! Nevertheless these difficulties, and all others, we trust will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long baptism to the natives, will commence by the missionaries.

P. S. The King's decision is made in favor of the Gospel! He, his Queens and Chiefs are all learning from day to day. All connected with the mission are fully employed in communicating instruction in reading and writing to Kings, Queens and Chiefs, old and young!

SYRIAN CHURCH.

Through the influence of Dr. Buchanan, who visited this people about 15 years since, missionaries have been sent amongst them, and a college commenced. He found, indeed, a primitive simplicity, and a characteristic firmness, which had resisted many of the dogmas of popery; but their leading ministers were superstitious, possessing rather the form of godliness than its power. One who has lately visited the Syrian Christians, and noticed their villages, churches, and priests, has stated four particulars

in which improvements are apparent, viz.—1. The marriage of the clergy. 2. The removal of all images from the churches. 3. The reading of a portion of the Scriptures every Lord's-day, in the Malayalim. 4. The opening of schools, attached to most of the churches. These improvements, however, are not universal; but the disposition to extend them seems to be on the increase. It is but about four or five years since, that Mr. Bailey, the first missionary who was settled amongst them, commenced his instructions; and as since that time, there are less pomp and ceremony amongst the clergy,—a greater desire to study the Bible,—and more willingness to acknowledge their ignorance, and more gratitude displayed towards those who would enlighten them, strong hopes may be cherished of their rapid advancement in Christianity. There is believed to be a redeeming virtue amongst this people, which by a divine blessing will ere long rise to vigor and maturity.

CARLISLE, AUGUST 8.

UNNATURAL MURDER.

On Saturday evening last a murder was committed on the body of *Robert Nelson*, of Toboyne township, Perry county. Two of the *brothers* of the deceased have been confined in the jail of this county, charged with the horrible and unnatural deed. The editor of the Perry Forester has taken some trouble in collecting information from the most authentic source on the subject, and if we may judge from the statement which he has made, how heart-rending must be the conclusion! Some dissatisfaction had, for some time previous to the murder, existed between the deceased and his brothers, and on the day it was perpetrated, Daniel, one of the prisoners, and Robert, the deceased, "had some words," as the phrase is. Daniel related the affair to his brother Joseph, who it seems is married, and lives but a short distance from their mother's farm, the theatre on which the murder was

committed, who in the spirit of a pre-existing dissatisfaction, observed that "Bob has been carrying on highly since he has been here, but I will go over and settle him." What he meant by settling him, we would not undertake to say for certain, but if we may judge from the settlement which took place, it was an awful one. Shortly after Joseph had reached the house of his mother, where Robert was, his brother who had by this time reached an adjoining field "heard a noise at the house of his mother." He hastened to it, and found his brother Robert supported on the floor in the agonies of death! On examination of the body by a jury of inquest, it was discovered that the deceased had received six stabs, supposed to be made with a butcher knife; one of which it is thought, penetrated the heart. These are the general facts at present before the public. The final issue of this unfortunate event must be left in the hands of those whose peculiar province is to determine in such affairs.

On Sunday morning last, about 7 o'clock, a lad, the son of Mr. B. Donnelly of this place, was bit by a mad dog. The same animal bit a great number of dogs and cattle in his course. He was followed and killed, not, however, till he had run over a great deal of ground. It would be well for those who know, or suspect that any of their cattle, &c. have received injury from him, to have them either killed, or secured in such a manner as to put them out of danger of molesting the community, should the bite received, take effect.

For the Miscellany.

My attention was drawn last week to an address of the Sabbath School committee, which I read with interest. Though they cannot see so much fruit of their labors as they probably expected, yet they appear to be anxious to do all in their power for the welfare of the school. Their appeal to the liberality of the citizens on the subject of the Library cannot possibly be in vain. All should feel themselves interested in contributing to such an object. A collection of books suited to the capacities of such as are in-

structed in the school would do much towards advancing the welfare of the scholars and promoting the interest of the school. The privilege of taking a book from the Library would doubtless be one great stimulus to diligence and attention on the part of the scholars. Thus it would supply the place of a reward for merit, at the same time that it would store the minds of the youth with useful knowledge. It would be one great means of instilling into their minds a love of knowledge and a fondness for reading. And who would not wish to see them intent on acquiring information and thus becoming useful members of society? There is scarcely any need for pointing out the advantages of such a plan. They will readily occur to the minds of every intelligent person. If you would see your streets freed of the beggar, the drunkard, and the vagabond, establish this library for the benefit of many who have no other means of informing themselves. If instead of the thousands who are now destitute of any thing to recommend them to the notice of the world, you would see those who may become useful citizens, honest men, and pious christians, then aid in forming this Library. Withhold not your mite, or you withhold that which would shower blessings on your own heads.

Z.

For the Miscellany.

"YOUNG MEN'S MISSIONARY SOCIETY."

MESSRS. EDITORS,—An object has been lately recommended in your Miscellany well worth the attention of the young men of the place; no other than the important one of forming a society to send the word of life to those who are perishing for want of it. To talk to *Christians* on this subject, for the purpose of rousing them to zeal in the undertaking, might almost seem superfluous. The mere mention of such a thing, must elicit

their prayers and efforts. *Aged Christians*, you who are fast approaching to the furthermost border of life, *you must feel* an ardent desire to do something for your master, ere you bid farewell to this world, and ascend to dwell with him forever. This, perhaps, is the last opportunity you may have, of contributing of your store to the spread of that gospel which has been *your support* in life, and will doubtless be *your solace* in the hour of death. How will it light up the passage while crossing the dark valley of death, and with how much greater joy will you meet the angels who come to bear you away, under the reflection, that some poor benighted soul may find its way to heaven, through the means *you* have afforded it? Come then, encourage and help us. Though the young men who have still that vigor of life which you have lost, will take upon them the special management of the society's concerns, yet will they not refuse your aid.

There is no youth whose bosom has been warmed with the love of Jesus, that will refuse to be the means of infusing the same warmth into the cold hearts of the heathen. Have you realised the awfulness of the situation of a sinner without hope? have you tasted that the Lord is gracious, and that he has bowels of compassion for all who are dead in trespasses and sins? have you contemplated the scene of a Saviour's sufferings? have you remembered it was for *man*? and are you not anxious to let Him see of the travail of his soul and be satisfied? do not your hearts burn within you, when an opportunity is presented of erecting the throne of the Redeemer in the hearts of destitute mortals? Surely such must be your feelings and desires. And certainly, young men who have not united themselves with the followers of the Lamb, will be willing to do something for the bettering

of their fellow-men. The common feelings of humanity address you. All who feel any interest in the welfare of human beings, (and brutish is the man who does not,) must be awakened to engage in this noble undertaking. We, by a kind Providence, enjoy all the delights which flow from religion, civil liberty, peace, happiness and comfort; and can we withhold from others those blessings which have enriched us? And by christianizing the heathen we increase our own comforts, and benefit the whole world. We must certainly feel it our duty to rescue from misery all within our reach. *They* are in the world, and therefore within our reach. Let us then no longer hang back, but urge on to the performance of our obligations; let us institute a society for the aid of missions, and open a fountain here which may roll forth its streams to the utmost bounds of the earth, and after having watered kingdoms and nations, return again to refresh our own land.

EDUCATION IN IRELAND.

At the late anniversary of the British and Foreign Bible Society, several interesting addresses were delivered; none of them are more so, than the one delivered by the Rev. *R. Daly*, M. A. Vicar of Powerscourt, Ireland. He brings to light the situation in which the lower classes of his native countrymen stand, as regards the receiving of the word of life—the obstacles in the way of introducing it among some of them, &c. His statements appear to be the result of minute observation, and are founded on so much physical reason, that none can doubt them, however deplorable they may appear: yet from the conclusion of the speaker, we are led

to hope, that they will ere long see better times. We extract part of his speech for the purpose better to shew the situation in which they stand. After making some introductory observations; in which he stated the obligations, which the Hibernian Bible Society was under to the one now convened; and referred to the sentiments of a noble Lord, whose opinion was "that the greatest blessing to Ireland was the word of God;" he brings into view the statement published by the Sunday School Society for Ireland, from which he has gathered the following particulars:

"In Antrim, Armaugh, and Londonderry the number of children educated in Sunday schools is to the whole population, in the proportion of one to twelve; and these are peaceable and quiet counties. But in the county of Limerick—Limerick, too well known by its atrocities and murders; what is the number of children educated there? There are many who will be surprised to hear that it is only as one to nine hundred and seventy-seven. In the whole province of Ulster, it is as one to seventeen; and in Munster, as one to about five hundred. These are circumstances with which many persons here are unacquainted. They look for the cause of the evil in a place where they will not find it; they do not look for it in the ignorance of the Scriptures, and the want of education for the people. I would now give some information with regard to the population of Ireland: I mean those who speak the Irish language. In the provinces of Munster and of Connaught, I have taken the trouble to ascertain from different accounts, the number of those who speak the Irish language and who understand no other; and it

appears that their number is no less than two millions. And how are they provided with the Scriptures? I have been many years looking in booksellers' shops and stalls for the whole Bible in the Irish language, and I never saw but one, and I bought that as a curiosity, at the price of two guineas.* I went into a part of Ireland, where you seldom hear the Irish language, as they have English enough to answer a common question on the roads or in the fields; but I found Irish the language of their firesides. In one place some good friends had set up a large Sunday School, and one Sabbath there came in some young men to look at what was going on; I brought them our version of the scriptures, and the moment they saw it they turned away and said they could not read that book: I asked them if they would read Irish; Yes, they said, if there were an Irish class they would all come. I then got a schoolmaster to send his son, who could read Irish, and in that place there is now an Irish class, reading the Scriptures, where they before turned away from the Scriptures with disgust. Now, my Lord, are we not bound to become all things to all men, if by any means we may save some? When the enemies of Paul heard him speak in their native language, they kept the more silence; so it will be with regard to the Irish—speak to them in that language, the words of everlasting life, and you will have their ears, and blessed be God, you will have their hearts also: for faith cometh by hearing, and hearing by the word of God. We have heard of the circulation of the scriptures, by that ornament of the Roman Church, Leander Van Ess: I wish we had many such men among

*The Irish scriptures had become extremely scarce until the British and Foreign Bible Society reprinted Bishop Bedel's version; of which 5,000 Bibles, and 17,800 Testaments have been reprinted at its expense.

us. But it is certainly an interesting fact; that, during the last year upwards of four thousand copies of the **Douay Version**, without note or comment, have been circulated by the Catholics themselves. I would say, therefore, we must meet the prejudices of the people, and not keep from them the corrective of their errors and their crimes. I am well informed by having an intercourse and correspondence with many parts of Ireland, that there is now a greater stir about getting the word, than there ever was before: and even in those parts of the country which are most disturbed, there is a demand for the word of God; and many are inquiring: "Is there no balm in Gilead? Is there no physician there?" I trust many here will give their hand to this glorious work, and rejoice in prospect of the time when he that soweth and he that reapeth, shall rejoice together. I feel obliged to your Lordship and this Society, for the kindness you have alway shown to Ireland, and my only design has been to put your benevolence into that effectual channel, the word of God; it is that we ask—it is that we want—and being without that makes us poor indeed."

GENERAL ASSOCIATION OF CONN.

This Association convened at Windsor, on the third Tuesday of June. In the Religious Intelligencer, a report of the state of Religion is published, from which we shall extract the most important parts.

In surveying the year past, the General Association are presented with much, which they regard as matter of encouragement and of gratitude. They are happy to find, that throughout the state, a disposition has been manifested to maintain and to attend upon the institutions of religion, and the churches have continued united in the faith and order of the gospel. Several of our vacant societies have by the settlement of ministers, been sup-

plied with the stated ministration of the word and ordinances of God; we have had pleasing evidence of the continued efficiency of the Domestic Missionary Society, in building up the waste places of our Zion; and but few of the ambassadors of Christ, within our limits, have, by death or otherwise, been removed from the scene of their labors. The various charitable institutions, by which our times are distinguished, continue to possess and to keep fast hold on the affections and the patronage of the community, and we are happy in cherishing the belief, that with regard to them, the people of this state are generally becoming more and more disposed to devise liberal things. Sabbath schools are generally maintained in our religious societies, and we trust that the importance of teaching the principles of religion and morality to the rising generation is in a good measure, realized."

The Report here refers to the **Foreign** Mission school at Cornwall and **Yale College**, both of which institutions are represented to be in a flourishing condition. The Theological seminary established in the latter institution, has succeeded quite as well as was anticipated. All it now wants is the patronage of a generous christian public, in order to render it extensively useful.

While they have to "deplore the prevalence of vice in various forms," considering the present active state of the church, they are permitted to see "christians doing good;" and "though some things appear dark," they are led to believe that there were never better prospects, of support being extended to those institutions "which have for their object the divine glory, and the happiness of man."

"The past year has not been destitute of evidence, that the Most High delights to bless and to build up his church. The General Association cannot, indeed, tell of those extensive effusions of special divine influence,

since their last meeting, which they were permitted to mention two years ago; God has by no means left himself without witness. Revivals of religion have been considerably numerous, and have been marked with signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New-Canaan, Norwalk, Fairfield, & Reading have shared in the special influence of the Holy spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been visited by a revival of uncommon power and extent. One hundred and twelve have already made a public profession of faith in the Redeemer, and the work still continues. But the most interesting display of the grace which brings salvation, during the past year, have been witnessed in a little cluster of towns in the counties of Windham and Tolland, where the meeting of the General Association, in June last, evidently had considerable influence in preparing the minds of the people for the attention to their spiritual interests, which has been experienced. From Tolland the good work spread during the subsequent season of autumn, winter, and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and in the first society in Lebanon. In all these places the work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended with a degree of rapidity, which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied it was strongly impressed on his mind, that all which men could do was to stand still and

see the salvation of God. Though the work of conviction and conversion was thus rapid it was evidently genuine. The many hundred converts, who have become its subjects, after a lapse of several months, with very few exceptions, appear to stand fast in the liberty of the gospel. In Somers and Tolland, about two hundred and twenty have already been united to the congregational church. In many of the instances above mentioned, the revival of religion has put a new aspect on the face of society. It has a most auspicious bearing on the future interest of the Redeemer's kingdom, from the fact that the subjects are principally among the rising generation. The change recently witnessed in this class of the community, is surprisingly great. In these congregations most of those who are esteemed the flower of the youth—the first in education and influence—may be seen sitting together in heavenly places in Christ: Those who, a short time since, were accustomed to meet for vain amusements, now meet for prayer and religious conversation, and to sing praises to God. Several of our pastors and churches may well unite with joyful acclamations in saying, "The Lord hath done great things for us, whereof we are glad." In a few other places besides the above, in different parts of the state, a degree of special religious excitement has existed, and partial accessions have been made to the church. In some, revivals are now in progress, or hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

From the General Assembly of the Presbyterian Church we learn, that while this extensive section of the Redeemer's kingdom has still to deplore the wide-spread moral wastes within its borders; while many regions of great fertility and extent, and rapidly

increasing in population, are wholly destitute of the word and ordinances of God, still it has, during the year past, experienced much, which must afford joy to the friends of Zion.— Many instances are related of the revival of religion in the middle, southern, and western parts of the Union, marked with distinguished exhibitions of Jehovah's goodness and mercy. The Theological Seminary at Princeton still flourishes, and from that fountain increasing streams continue to issue, and to make glad the city of our God. The operations of numerous missionary, Bible and other benevolent societies, have been increasing both in extent and influence. Associations are gradually forming in different parts, to provide for the regular support of the institutions of our holy religion. Many societies are waiting only that laborers may be sent to them, in order to their providing themselves with the stated ministration of the word. In view of these facts, we would cherish the hope, that as the tide of our population rolls on to the south and the west, our country may not exhibit a still wider spread of moral desolation.

Here reference is made to the revival in Boston, and also in the Collegiate Institution at Amherst, of both, several notices have heretofore been given. In the latter place it is said, "that of the hundred students in that institution, six-sevenths are hopefully the subjects of saving grace."

"By our brethren from Vermont and New Hampshire we are informed, that while they have cause to lament the extensive prevalence of lukewarmness and indifference on the great subject of religion, and to mourn that so many of their towns are destitute of the stated means of grace, still God has not left them without some tokens for good. In those states there have been, within the past year, numerous interesting revivals, which

have now generally subsided, though in some instances they still continue. Many precious fruits of these revivals have been gathered into the kingdom of Immanuel. In these states, it is believed there are not a few, who are accustomed to cry earnestly to God for the enlargement of Zion. In both these are means in operation, which, we trust, under the divine blessing, will, at no distant day, cause the church there to rise and shine in the beauty of the Lord.—By the intelligence received from Rhode Island it appears, that there is an increasing zeal and harmony among the consociated ministers and churches in that state, and that the prospects of the future prosperity and enlargement of Zion is encouraging.

Surely no intelligent Christian can contemplate the present state of the world, and not feel his bosom swell with emotion. From the word of prophecy, and from "the signs of the times," we feel assured, that the God of all grace has in store for lost men more extensive blessing, than what have yet been experienced. Among the tokens for good, and the things which we would earnestly recommend to the friends of truth and righteousness, we will not neglect to mention the Sabbath morning concert of prayer for the outpouring of the Spirit on the colleges in our country. That the members of those societies "be all taught of God," we deem of vital importance to the future prosperity and glory of the Redeemer's cause. And we would urge upon all the members of our churches, and all others, who love the Lord Jesus Christ, that they fervently supplicate the God of all grace, that he would pour out his Spirit more and more copiously throughout the world; that in the praying circle, in the family, and in the closet, they would give him no rest, till he make Jerusalem a praise in the earth."

Lines written upon a beautiful and favorite residence.

Stranger! hither turn thy sight,
O! hither turn thy way,
Ere morn'ing sheds its glim'ring light,
Or brightens into day.
O! hither turn, to this fair spot;
No longer wand'rer roam;
Here, let each sorrow be forgot,
Here, find a peaceful home.
Does nature's charms to thee impart,
A heartfelt nameless thrill
Of joys, that twine around the heart,
And quite the bosom fill?
Then hither turn, once more refin'd
By nature's lovely glow,
Here, sweets will stream across the mind,
And soften as they flow.
Has no kind hand on thee bestow'd,
This gift, so mild, so fair,
To bless, while ling'ring on the road,
Of melancholy care?
O come! in evening's gentle hour,
Around this foliage steal,
Here, thou'l confess a magic pow'r,
And learn that pow'r to feel.
Here, purest pleasure wraps each sense;
The soul here hears that voice,
Which to the spirit whispers peace,
Th' desponding to rejoice.

G. I.

SUMMARY.

Revivals.—From Jamaica, W. India the Rev. Mr. Kirbb, Baptist Missionary writes, that on one occasion “the ordinance of baptism was administered to 152 candidates, (negroes) in receiving of whom the greatest caution has been exercised, many more have been rejected than received. In the afternoon of the same day the Lord's Supper was administered, when over a thousand partook of this holy ordinance.”

The Rev. *Stephen N. Rowan D. D.*, of N. York, has been appointed *Agent* of the “American Society for meliorating the condition of the Jews,”

and *Editor* of the monthly publication, viz. “*Israel's Advocate.*” Dr. Rowan will conduct the correspondence with Auxiliary Societies, and may be addressed at No. 491 Greenwich-street, N. York; or, communications for him may be left at Mr. John P. Haven's No. 182 Broadway.

ERRATA IN NO. 2.

Page twenty-third, 2d col. line 4, for “connect” read *convert*.

26, 2d col. l. 19, from ft. for “more impertinent,” read *from impertinent*.
l. 12, for “entirely,” read *certainly*.

TRACT SOCIETY NOTICE.

The Managers of the Religious Tract Society of Carlisle will meet at the office of the Religious Miscellany, to transact some important business relative to the interests of the Society, on Saturday the 26th inst. at 6 o'clock, P. M.

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Rev. J. Keller,	} <i>McConnels'rg</i>
W. Duffield, P. M.	

Rev. J. S. Woods, <i>Lewistown,</i>	} <i>Bedford county</i>

	} <i>Mifflin county.</i>

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